

## Internalization of *Pappaseng's* value in social studies learning

by

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<p><b>Article History</b> Submitted: 08-12-2023 Revised: 07-02-2024 Accepted: 24-02-2024</p> <p><b>Keywords:</b> <i>Pappaseng Value, character cultivation, IPS Learning.</i></p>	<p><b>Abstract</b> <i>Pappaseng</i> is a local value of the Bugis-Makassar community that contains values about life that encompass moral and ethical values that are expected to shape students' character amid the current globalization. The purpose of the study is to describe the procedure of internalization of <i>Pappaseng</i> values in IPS learning as an attempt to cultivate the character of the student. Qualitative research methods with the type of field research are used to answer research problems. Data was collected through direct classroom observation, interviews with teachers and students, and identifying teacher learning tools. The results showed that there were several <i>Papapseng</i> values in the learning process, namely <i>akkeagamang</i> (religious) value, <i>lempu</i> (honest) value, <i>warani</i> (brave) value, <i>siri</i> (self-esteem) value, <i>sipakatau</i> (appreciate) value, and <i>getteng</i> (tight) value. The planting its values in learning is inseparable from supporting and inhibiting factors. The internalization of its values in social studies learning is carried out by teachers by modifying and improvising social studies learning methods and materials that are relevant to <i>Pappaseng</i> spontaneously without being stated in the learning tool or lesson plan.</p>
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### Introduction

Education is an asset and a necessity for the Indonesian people to draw quality human resources, to make a contribution to the country as a dignified nation now and in the future. Education can be said to be successful if there is a better change in the individual, whether it comes from skills, knowledge, attitudes, and behavior (Budiarto, 2020). However, today's education only advances the mastery of the scientific and intellectual aspects of the pupils to disregard the development of the character of pupils who are also an important factor in the survival of education (Made et al., 2021). The existing world of education has provided a large portion of knowledge, but forgotten the development of attitudes and behavior of the pupils, so that this leads to the formation

of character within pupils increasingly isolated and affects the character of the nation (Ramdani, 2018).

Character becomes an urgent part of the world of education and needs more intensive attention because, character becomes a very important, fundamental foundation of the nation, and needs to be instilled in the students (Nashihin, 2019). Character is the habit, morality, or personality of a person formed by the internalization of various virtues believed and used as the basis for the way of viewing, thinking, and acting. Student character has become a concern both globally and in Indonesia (Nahak, 2019). Globalization has an impact on the student's declining character, and this can be seen in many cases that are often heard and seen in the form of deviant behavior committed by society and students, lack of morality, and a decrease in the value of decency among students. However, Indonesian students has show a way of life in the West that causes the local culture and local values of Indonesia to be less, abandoned and started to shift because people prefer the Western culture that is present as a result of the process of globalization (Muchsini & Siswandari, 2020). Changes that occur like dressing patterns, mindsets, behaviors, and so on affect the excitement of local cultural wisdom (Suherman, 2018). People seem to forget the cultural values of their ancestors and become a characteristic of the Indonesians.

Based on the informal observations that have been carried out, the phenomenon occurring in the UPTD High School in the State 1 Parepare describes that the character of students is beginning to experience decline and there is a shift in cultural values due to the influence of globalization. It is characterized by the presence of students who begin to lose decency, ethics, and morality towards others. Seeing from the attitude of mutual respect began to fade, his behaviour towards teachers and friends, and the language used began to be influenced by western culture so that it did not represent the identity of a nation that upholds ethics, and tenderness.

The phenomenon describes a fact that the young generation that is now the successor of the nation is losing its identity as a society that upholds moral and ethical highs as a characteristic of the Indonesian nation (Iswatiningsih, 2019). There needs to

be a reinforcement of local values that are applied as an effort in the cultivation of character values to students to improve and build their character, as well as shaping pupils to be wiser in living life (Ramli, 2022). Local values can strengthen the student's character because they match the character values contained in them. The cultivation of local values in student character strengthening can be carried out through educational institutions that are internalized in learning and school culture (Afriyanti, 2021; Anwar, 2021; Mamangan, 2021; Saputra, 2017; Suhartini et al., 2019).

In the social cognitive theory, it is affirmed that teachers enable the student to internalize positive values as in the cultural culture of his environment (Priyambodo et al., 2022). This will have an impact on the character of the students because indirectly they will mimic what the teacher does, especially when the teacher introduces and teaches the students about the values of local wisdom that are still held firm by the community in the school environment and the environment around the students.

The majority of students in the UPTD High School in the State 1 Parepare are Bugis, so the character of local wisdom that needs to be applied to them is one of the values of *pappaseng* which is a local heritage of the wisdom of the Bugis community that is the majority in the Parepare City. *Pappaseng is a message, a will, a promise or an affidavit expressed by a parent (to riolo) or a family member to their offspring, either orally or in writing, which contains values about life* (Teng et al., 2021). The values contained in the *pappaseng* are sociocultural values or can be called moral and ethical values (Handayani & Sunarso, 2020). This is because *pappaseng* is a guide toining good relations between people (Hablun Minallah) and good relations with God (Hablun Minannas). The Bugis community teaches the values of *pappaseng* to the next generation through singing (*elong*), words (*warekkada*), and conversations (*wicara*) (Hasriani et al., 2020).

Students are expected to be able to understand the values contained in the *pappaseng*, so that their character becomes better. The disclosure of the local values that are included in the *Pappaseng* needs to be raised back to the student through IPS learning because it carries material about the personal development of a person in

shaping his character (Anshori, 2016). The IPS learning material also has relevance to local values so it can be integrated into student character cultivation aimed at raising morality.

Through the IPS learning process, then the internalization of *pappaseng* values in student character cultivation can be behaved by communicating and interacting with them as described in the theory of symbolic interaction that affirms that an activity that is characteristic of human communication or exchange of symbols gives meaning. Human behavior should be seen as a process that enables human beings to shape and regulate their conduct by considering the expectations of others as partners of interaction. The condition is expected to be able to stimulate students to always get used to practicing good behavior so that it becomes a habit.

### **Method**

This research uses a qualitative approach. Qualitative research aims to gain a deep understanding of human and social problems. The type of research used is field research, in which the researcher performs direct observation of the object studied and then performs the collection of data and data collected according to the facts found in the field (Darmalaksana, 2020; Yuliani, 2018). Data collection is done through observations, interviews, and documentation (Purwono et al., 2019). The observations were conducted by visiting the research site by observing the activities of students and teachers in internalizing the values of *pappaseng* in IPS learning. The interviews were performed with 3 teachers and 7 students as well as through the documentation from the learning implementation plan obtained from the teacher. Data analysis techniques using data reduction, data presentation, and conclusion withdrawal.

### **Result and Discussion**

The author should explain the results of the research (what was discovered) in detail. The research result and discussion section contain the results of the research findings and their ensuing discussions. The findings acquired from the results of the conducted research should be written with the supplementary support of adequate data.

The research results and findings should be able to resolve or provide explanations to the question stated in the introduction and also contain the author's analysis of the findings by connecting the empirical data with the theory used.

Internalization, in essence, is the absorption of values or unification of attitudes, standards of behavior, opinions, thoughts, etc. that exist in a personality (Prayogi et al., 2019). There are a number of ways to introduce values, build an interest in values, and help internalize values or characters in the learning phase (Susilawati et al., 2021). Internalization of pappaseng value in IPS learning in UPTD High School in the State 1 Parepare carried out by teachers on initial activities, core activities, and closing activities. Initial learning activities are carried out with teachers ensuring that no students are outside the classroom, then students say hello, teachers say hello to students, pray together before learning begins, the teacher invites students to clean up the still dirty class, then teachers sometimes give pappaseng or advice to pupils to know the values of character, either pappasang in the form of a song (*elong*) or pappasing in a word form (*warekkada*). Teachers are also accustomed to reflecting on previously learned learning and motivating students to be active in the learning process. This activity is a routine activity carried out by the teacher so that the students become familiar with and accustomed to doing good deeds.

In the core activities, teachers deliver learning materials according to the curriculum applicable, the teachers are required to be able to apply active learning to the learning process by means of a scientific approach. Teachers use various learning methods in internalizing pappaseng values in the form of actions to strengthen the character of students. Based on an interview conducted by mom J that the use of the learning method used was adjusted to the values of the character to be implanted. It means that the methods used have a way to internalize the values of pappaseng or different characters in their application, requiring a suitable learning method to facilitate the teacher in associating the material with the situation experienced by the student. For example, the use of the question answer method is used to cultivate the attitude of courtesy, while the method of discussion is used in order to be able to appreciate and respect his friends and to cooperate. The use of discussion learning methods affects the ability of students to develop themselves, enhance their thinking

skills, add insights, and train students to collaborate and speak in public (Sholihah & Amaliyah, 2022). A discussion method is a method that can make students active and can present opinions and dialogue to exchange thoughts on a topic or problem, as well as finding truth used to solve a problem.

The starting principle used by IPS teachers in internalizing pappaseng values is by determining the values and character values that correspond to the learning material to be delivered. Teachers sometimes inspire examples in everyday life that become the habit of the Bugis tribe and are relevant to the IPS learning material, as in the social interaction material teachers inspire how the bugis society when interacting with someone must reflect the values of decency such as *mapatabe* and use soft language such as *iye* and *ki*. On the historical material, IPS teachers can inform the learning material by revealing the stories *Lamunassa Toakkarangeng*, *Nene Mallomo*, *kingdom of bone*, as well as pappaseng to riolo done by the teacher spontaneously. Spontaneous activities are carried out in order to be able to identify local values on each IPS learning material through relevant basic competences and are done spontaneously at the time of the learning process.

The closing activities are done by reflecting and giving conclusions about the materials learned to the students, asking answers, and teachers giving reinforcement. Teachers also sometimes check pappaseng at the end of learning so that students can remember the advice and embedded well so that it is not forgotten just when learning is done but also applied. Then the teacher gave the homework and concluded with greeting and prayer reading together. The learning process always shows good behavior to the student both in terms of attitude and speech that corresponds to the values of the pappaseng, such as the delivery of material, and discussions. This is done so that the student can indirectly imitate the behavior of the teacher and the habit of modeling such behaviors aimed to make the student easy in applying them.

Simulating behavior is a non-verbal symbol while simulating through words is a verbal symbol. Humans often interact by communicating, this is because humans are interested in communicating with others, and also the influence that the interpretation of these symbols has on the behavior of the parties seen in social interaction (Parwati et

al., 2018). As for the pappaseng values that are internalized of learning IPS in the High School in the State 1 Parepare, as follows: 1) Religious Value (*akkeagamang*); 2) Self-esteem Value (*siri*); Brave value (*warani*); 4) Honest value (*lempu*); 5) Appreciate value (*sipakatau*); 6) Tight value (Getteng).

Religious Value (*akkeagamang*) are pappaseng values that relate to values or religious teachings that can strengthen the religious attitudes of students. Religious attitudes become one of the main characters that are inserted into the student to be able to shape the character of the student. According to the observations, it was found that teachers applied some religious values (*akkeagamang*) to the IPS learning process in the following ways: 1) teachers accustomed students to reading prayer before and after the learning process; 2) teachers sanctioned students who were late in class by reading the Qur'an or remembering Qur'an ; 3) teachers gave permission to students in the middle of learning process to midday prayer on time; 4) teachers advised students always to advance their obligations as Muslims and always give explanation to students about the glory of Allah SWT when discussing material about society and the environment.

Self-esteem Value (*siri*) in the learning process relates to cultivating shame in the student not to commit bad deeds and actions contrary to the values that apply in the classroom environment. Teachers accustom students to feel embarrassed when they behave badly; accustomed students to be embarrassed when they fail to complete tasks; and cultivate students' embarrassment when they break the rules, such as being late for class, dressed in unpolite clothes, and not following the lessons.

Brave value (*warani*) is applied in the learning process so that students can cultivate an attitude of confidence in the learning process. Teachers apply *warani* values to the IPS learning process in a way: 1) motivate students to boldly express their opinions about the learning material; 2) accustom students to courageously ask questions about the lesson that they are not understanding; 3) accustom the students to bravely say the truth and to bravely fight for their rights, especially in opinions during discussions.

Honest values (*lempu*) of IPS learning are taught to students so that they are accustomed to playing a high level of honesty in performing activities or not lying in

speech or deed. Based on the observation results it was found that teachers apply desire values to the learning process IPS in ways: 1) accustom students to completing training matters according to their ability and being honest at completing exam matters; 2) advise students to always tell the truth because someone can be trusted through his words and when he has lied then someone will be difficult to trust.

Value of appreciation (*sipakatau*) is an attitude of mutual respect between friends, teachers, or people around them with the aim of cultivating a sense of tolerance in social life in a social environment. Teachers apply some values to learning IPS in the following ways: 1) Entice students to respect each other in learning by dividing groups heterogeneously; 2) Enable students to be polite (*matabe-tabe*) when walking in front of someone older than them or before their teachers; 3) Encourage students to always appreciate the opinions expressed by their friends when discussing; and 4) Encourages students not to distinguish friends because in the presence of God we are all equal.

Tight value (*Getteng*) is a value that teaches students to stick firmly to a jointly agreed promise, when arguing not to argue without accurate data and to defend a truth. In learning these values have an important role to play in cultivating the student's consistent character towards what he does. Teachers apply these values to IPS learning in a way that: 1) enables students to take responsibility for the opinions expressed during the discussion; 2) enables the students to collect tasks on time in accordance with the agreement that has been agreed; and 3) advises the students not to break their promises

The six values of pappaseng are then internalize in various forms. The forms of *pappaseng* are one way in the disclosure and transmission of pappaseng values to students. *Pappaseng* disclosures are delivered through several forms in order to be able to convey messages in a smooth, attractive, and effective way for those who receive *Pappaseng*. Some ways that Oleg IPS teacher does to internalize the value of *pappaseng* in IPS learning is includes local Bugis songs titled *Elong*. The pappaseng form of the song (*Elong*) is given to the students as an implantation of the value of the pappaseng in the form of a song:

Song (*Elong*) *Alama Sea-Sea*

*Alama sea-sea mua*

*Tau naompori sesse' kale*  
*Nasaba riwattu baiccu'na*  
*De'memeng nangka nagguru*  
*Baiccu'ta mitu nawedding siseng*  
*Narekko matoani masussani*  
*Nasaba maraja nawa-nawani*  
*Enrengnge pole toni kuttue*

Meaning:

What a waste  
A man's life is filled with regret  
because he was a child  
He never learnt  
When he is a child, it is necessary to learn  
As he grows up, it will be difficult  
For there has been much thought  
and the vanity is near

Songs *allama sea-sea* It means that the teacher reminds the student to keep studying hard in school because when he is old, regrets will be present when he hasn't studied in his childhood. Repentance is always present when neglecting something, for it needs to enjoy and run it well so as not to regret after the day. This is then reinforced by the results of an interview with AD who said that Pappaseng forms an elong sung and listened to students in learning to be able to pick up the meaning contained in the song and preserve the bugis song that became one of the Bugis literature through IPS learning and made as a character reinforcement.

Another form is using a form of word or expression that has various meanings and messages in it. It is the form of the word (*warekkada*) is the transmission by one person to another who has the intention to give and transmit a message. Based on the results of the observations, the pappaseng forms the work that the teacher internalizes in learning, as follows:

*Narekko degage siri ta paengka cede sirita.* Meaning “If you don't have shame, give yourself a little shame”; *Watang kale itu rupami ampe-ampe mappanessa tau.* Meaning “The degree of man is not determined by physical but by attitude and deeds”; *Niga-niga masekke erona matu biasanna dena na runtu sibawang.* Meaning, “Whoever's hot will find it hard to have friends”; *Tolli matabe-tabe ki ri olona tau matoae.* Meaning, “Always ask permission when passing in front of older people”; *Sipakatau-tau ki sibawa towwe.* Meaning, “Respect each other to everyone”.

*Pappaseng* form of conversation (*wicara*) is delivered by talking to each other between two people who interact with each other, conversations that are usually carried out containing meaningful and in-depth advice. *Pappaseng* forms of conversation are very rarely applied in the learning process of IPS. The rapid development of globalization has a wide range of negative impacts on the cultivation of student character. One of the negative consequences of this is the lack of knowledge about the local wisdom that the region has and the growth of cultural love. Surely, this is a matter of concern as local wisdom begins to become alien to students like *pappaseng*.

Internalising the value of *pappaseng* as a student's character implantation in IPS learning has some obstacles or barriers and supporters that teachers experience in applying it to the many challenges that must be faced by teachers in internalizing the values of *Pappaseng* in the learning of IPS. The theory of social learning (behavioristik) affirms that a person's behavior can be controlled by various factors. In the sense that the social learning theory emphasizes human behaviour to view individuals as reactive beings that respond to maintenance and experience will shape their behaviors (Lesilolo, 2018).

There are supporting factors in internalizing the value of *pappaseng* as an effort to plant the character of students. The supporting factor is that IPS learning material relevant to *pappaseng* values. The values of *Pappaseng* with IPS learning on its properties in the curriculum are not associated implicitly so specifically there are no IPS teaching materials that contain *pappaseng* but if you look from the materials that are present in the learning IPS both have relevance that can be attributed to each other.

Based on the results of an interview with mom EM who stated that the relevance of IPS and *pappaseng* learning is very close because almost all IPS learning material can be associated, among them is the material of social interaction. Discourse on the material of social interaction is associated with the process of interaction of the bugis society when interacting andining ethical values and values of decency by pronouncing words *iye* and *ki* when communicating with older people, as well as cultivating attitudes *sipakatau*.

The statement of the mother of EM was later reinforced by the AD which stated that the various learning materials of the IPS are relevant to the values of the *pappaseng* among them social deviations, cultural diversity, as well as history. The historical material can be embedded in the value of *papapseng warani* in which the teacher can explain that the fighters took and seized independence one of them because of his courage against the invaders.

From the statement it can be concluded that almost all IPS material is relevant to *pappaseng* values. As for the material that can be attributed: social interaction and social pluralism, such as: First, basic competence points on attitude values in line with *pappaseng* values. The Learning Implementation Plan (RPP) is a guide used by teachers in the implementation of IPS learning. The Learning Implementation Plan (RPP) made by the teacher covers the national character values that need to be developed in each learning process implemented. As for the values of character that are in harmony with the *pappaseng* values that is the religious values that are aligned with the *akkeagamang* values, the honest values align with the *lemphu*, tolerance aligns with the *sipakatau* values, discipline aligns with the *siri'* value, and the hard work related to the *getteng* value, and the self-reliant values related to *warani* values.

Second, students are generally from the Bugis tribe. In High School in the State 1 Parepare in one class generally has a variety of cultural backgrounds but is dominated by students of the Bugis tribe so that their tribal background has a great influence on the results of character formation of students in the class, because students have had an early understanding of the local values of Bugis that were brought down or introduced

by their parents so that students are able to understand the meaning and message delivered by teachers when delivering *pappaseng* in Bugis language.

Third, teachers and students remember Bugis' songs. The Bugis Society in the inculcation of character values is carried out in a fine way one of them is by conveying through the form of songs which in each lyric of the song that is sung contains the moral messages and inspiration of the life of the previous parents. After performing the singing teacher will explain the messages that are in each of his lyrics as an attempt to inculcate the character of the students.

There are also some inhibiting factors in internalizing the value of *pappaseng* as an effort to plant the character of students. The inhibiting factors of *pappaseng* internalization in IPS learning are: first, Teachers have not planned the internalization of *pappaseng* values in the Learning Implementation Plan (LIP). Planning is a fundamental thing that teachers do in applying the learning process that will be done. By doing the planning then the learning will be carried out and structured well. IPS teachers do not include *pappaseng* values in the (LIP), because teachers compile (LIP) in accordance with the applicable curriculum provisions established by the government. This is based on RPP results obtained from teachers and it was found that teachers have not yet planned the internalization of *pappaseng* values into (LIP) so that in internalizing *pappaseng* values on learning sometimes is not structured.

Second, the master teaches the values of *pappaseng* in Indonesian *Pappaseng* Bugis is a message delivered by the ancestors that must always be remembered as a trust and guideline of life, to be able to build a society into a human character. The challenge that teachers face is that they convey *pappaseng* is still dominated by using the Indonesian language, so students are not familiar with *pappaseng* who use the Bugis language.

## **Conclusion**

Student character became a problem experienced by the Indonesian nation that showed the character of students suffered a decline due to the existence of globalization.

The formation of character through the internalization of *pappaseng* values through IPS learning is expected to be able to strengthen the morality and ethics of students. *Pappaseng's* internalization of values in learning is very important because it encompasses various values of character in it that can be an incentive for students to behave well. When *pappaseng* values can continue to be used to students, then the problems that are being experienced by the nation can be overcome and become better.

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